

LATTER DAY SAINTS SOUTHERN STAR

"BUT THOUGH WE, OR AN ANGEL FROM HEAVEN, PREACH ANY OTHER GOSPEL UNTO YOU THAN THAT WHICH WE HAVE PREACHED UNTO YOU, LET HIM BE ACCURSED." GAL. 1:8, 9.

VOL. 1.

CHATTANOOGA, TENN., SATURDAY, AUGUST 5, 1899.

No. 36.

THE SIN OF OMISSION.

(Contributor.)

It isn't the thing you do, dear,
It's the thing you leave undone
Which gives you a bit of a heartache
At the setting of the sun;
The tender word forgotten,
The letter you did not write,
The flower you might have sent, dear,
Are your haunting ghosts tonight.

The stone you might have lifted
Out of the brother's way,
The bit of heartsome counsel,
You were hurried too much to say;
The loving touch of the hand, dear,
The gentle and winsome tone
That you had no time nor thought for,
With troubles enough of your own.

These little acts of kindness,
So easily out of mind,
These chances to be angels
Which every mortals find—
They come in night and silence
Each mild reproachful wrath,
When hope is faint and flagging,
And a blight has dropped on faith.

For life is all too short dear,
And sorrow is all too great,
To suffer our slow compassion
That tarries until too late,
And it's not the thing you do, dear,
It's the thing you leave undone,
Which gives you the bitter heartache,
At the setting of the sun.

OUR CONFERENCE PRESIDENTS.

Elder J. Lewis Hobson.

J. Lewis Hobson is the oldest son of Jesse D. and Mary J. Hobson. He was born Jan. 15, 1877, at Coalville, Summit county, Utah.

About this time Arizona was being colonized, and it fell to the lot of Elder Hobson's family to be of a few that were called to go out of their own country into a new one, where all hardships attendant on pioneer life must be encountered. In 1879 the family, in obedience to their call, went to Arizona, finally locating where the beautiful city of Mesa now stands. In this place he has resided ever since, endeared to him by the ties of children and boyhood days.

His chances for education were in accordance with the wild condition of that then unsettled country. However, public schools being open in the winter, gave the young man an opportunity to taste of the fountain of knowledge, and he readily avail himself of the proffered help.

In 1892 he left his schooling to enter

upon manual labor as a means of support. He worked with his father in contracts for railroads, excavating canals and other enterprises of a similar nature. An opportunity presenting itself to him in 1894 of entering the Territorial Normal school, he accepted it, but continued for only one term, when necessity compelled him to return to his former labors.

In 1896 and 1897 he entered the service of the government as a mail carrier. While following this avocation he was called to enter upon the work of the Lord in the Southern states, to leave Salt Lake City on the 18th of December, 1897. Upon reaching Chattanooga



ELDER J. LEWIS HOBSON.
President of the Louisiana Conference.

that month, he was assigned to labor in the Louisiana Conference.

His labors were faithfully performed, which gained him the position of counselor to President D. A. Broadbent. When the Louisiana Conference was broken into to be removed to healthier climes the healthiest Elders were chosen to remain there as teachers to the many Saints and friends. The position as President over these few Elders fell upon the honest shoulders of Elder Hobson, shoulders which were ever bowed for the burden of righteousness.

He is a faithful, humble man, filled

with the spirit of God. His whole desires are for the spread of truth and the building up of Zion.

History of the Southern States Mission.

Early in the month of October President Morgan visited the North Georgia Elders at Rome, and later other Elders of the same state met in Polk county. The Elders and Saints of East Tennessee were visited by President Morgan directly after that. Other than this nothing of importance transpired during this month.

November was unusually dull, several Elders arriving for appointment to fields of labor being the only important work done. The Elders were working faithfully, and in some cases they met opposition. The year closed in peace to all the Elders, in spite of some threats in parts.

The year 1887 opened favorable to the work. The brethren were opening new fields in many of the states which was resulting in new friends for the Gospel. President Emery, of the Mississippi Conference, was the target of religious libertines during the month. Upon one occasion they took him into some woods, after abusing him considerably, and there held a consultation whether it were best to do him bodily harm or to expel him from that county, that he might no more be able to exercise his rights there as an American citizen. Disagreement arose among the members of the mob, so it was decided to allow him to go unharmed, but still have the penalty of death over him if he did not leave the county to return no more.

In the early part of February President Morgan returned from the west, where he had gone the previous November. He visited Nashville to see what was being done with the bill that prohibiting the preaching of polygamy, put before the legislature by State Senator Simmerly. The bill was practically the same as the one of 1884. It was referred to a sub-committee, with instructions to frame a new one, and there the matter rested.

Active preparations were being made for the emigration of a large body of Saints, who were very desirous of going to the west. The people sold their farms

and implements, making every effort to join the company. On the first day of March a few left Chattanooga, and as they journeyed westward they were joined by others, as well as by released Elders, until upon reaching Memphis, they numbered one hundred and seventy-five. The party was in charge of President Morgan.

Through Hon. John T. Caine several thousand copies of congressional speeches were received by the Elders at the office. The subject of the speeches was "Mormonism." All this matter was freely distributed among the people of the south. This resulted in removing considerable prejudice and giving the Elders better opportunities to gain access to those who would listen to their message.

At the close of this month a mission report was made, which showed ninety-two Elders travelling in the field. There were twenty-eight organized branches and a membership of 1,084—a very creditable showing for that time. Prospects were very bright for a great work to be done in the ensuing six months.

In April several Elders were released to return home, and others arrived to be put to work in the different conferences. Elders Snow and William Rich, of the North Carolina Conference, were sent among the Cherokee Indians in Haywood, Swain and Jackson counties to endeavor to gain a foothold among that tribe. In reporting their labors the brethren said the Indians were very suspicious of them, and, seemingly, their work was of little avail; but they were determined to stay and do their duty.

During May the work continued on, uneventful, save the arrival of Elders and the emigration of some Saints. Literature began to be recognized as an effective means of reaching the people; accordingly, much was prepared and sent to the Elders for distribution. The result was gratifying. With the publication and proclamation of the Gospel, the icebergs of prejudice and intolerance began to melt gradually, to leave a fertile field for future work.

A Reader in West Virginia.

ELDER W. A. WILLIAMS.

Editor of The Southern Star:

Dear Brother—I take great pleasure in reading the pages of your valuable little paper and learn of the great progress made in the Southern States Mission. I am a young Elder and feel very inadequate in performing the labors of a minister of Christ, but I am glad that the opportunity was presented for me to assist in carrying on this great work. We meet considerable opposition, are mocked and ridiculed, but we are not discouraged, for we know this is the work of God, and all who obey its precepts will be rewarded hereafter. The Lord has answered my prayers many times in softening the hearts of those with whom we meet. We meet lots of good, honest people in our labors, and many will doubtless accept the Gospel.

It was Rev. Seelman, while telling of the menace which Mormonism is to the nation, who declared that the Mormons are even in the colleges. Indeed they are, and it is pleasing to note with what flattering indorsements from teachers of note they are now returning home, from colleges in Europe and in the older states. Utah is getting a great many classical scholars, and its standard of education is being raised to a high plane.

"THE MYSTERIOUS PREACHER."

The circumstances surrounding this personage are very interesting; his sudden appearance, his strange teaching and exemplary life attracted much attention and comment.

Hyrum Belnap, a traveling Elder in the Southern states, wrote a piece about Mr. Edge which was published in the Juvenile Instructor. In later years Elder W. W. Bean was sent to learn more of the noted preacher. Questions of inquiry will be answered by a republication of the revised article as published in the Contributor of June, 1895:

On one calm, sunny day in the month of May, 1878, a supposed clap of thunder directly over the city of Lexington, Henderson county, Tennessee, redounding from hills and cliffs near by, greatly excited the curiosity of the people of that region. The farmer stopped his plow, gazed around for an approaching storm; but seeing no cloud in the clear sky threw his plow again into the furrow and plodded on as though nothing had happened. The workman in his shop laid down his tools, walked to the door, to see from whence the storm was coming. The merchant and the tailor did the same, but seeing no sign of a storm returned in wonderment to their labors, and consoled themselves with the thought that the noise was only one of the phenomena of the nineteenth century.

One strange feature, however, of this occurrence was that every person who lived within eight miles of Lexington stated that the sound proceeded either from a bluff located near the city or else sounded directly overhead. Reports soon came that this peculiar sound was heard for thirty miles around.

In the afternoon of the same day a strange man appeared near Lexington, the county seat. He was rather spare built, of medium height, had fair skin, and dark brown hair, which was rather thin and inclined to curl; his beard was of a reddish cast and not very heavy. Judging from his appearance his age was between twentyseven and thirty years.

The object of the stranger was to announce a meeting which was to be held in the neighborhood that evening. Being rather poorly clad, and because of his seeming intimate acquaintance with the shortest roads in the fields and woods, he excited the curiosity of a great many people, and as a consequence the meeting-house, that evening, was crowded to its utmost capacity.

At the hour appointed the stranger took his position on the stand. After looking around the assembly for a few moments he arose, and in a very clear, sharp tone called the audience to order. He then sang a hymn that was most pleasing both in sentiment and melody.

On arising to speak he astonished his congregation by not using the whining tone which is usually characteristic of modern divines, but spoke in a clear, decisive tone. He was very calm in his introductory remarks, but grew more eloquent as he entered deeper into his subject.

At the close of the services he appointed, at the solicitation of those present, several meetings to be held in the surrounding country.

He gave his name as Robert Edge, and said he belonged to the Church of God, but concerning the place from which he came, the inquirer received no satisfaction.

The news that a strange but eloquent preacher had come into the country, spread far and near. In his first circuit through different parts of the country this person pursued a very peculiar but effective course. Seemingly his object was to get all classes of people out to hear him. By way of illustration, when he first entered a neighborhood whose dominant sect was of the Baptist persuasion, he would speak upon some gospel principle of which this class of people were particularly fond, and display its good features in a very pleasing and beautiful manner. It is needless to say that after thus speaking the Baptists would gather around him and express their appreciation of his remarks. When he entered a Methodist, Presbyterian or Campbellite neighborhood he pursued the same course with regard to the good features of their respective religions. Occasionally he would intermingle his ideas upon other principles, such as free thought, independence of character, etc. By this means he gathered around him the Methodist, Presbyterian, Campbellite and the so-called sinner. His fame as an eloquent speaker grew so rapidly that people of all classes gathered to hear him from localities twenty and thirty miles distant.

By this time a great many began questioning among themselves why it was that no one had seen Mr. Edge either come or go any great distance from the meeting house. When he would come to meeting no one remembered seeing him until after he had arrived in the crowd, or was in the pulpit. They at once appointed persons to watch him, but they, as well as the people, were sure to lose track of him before he had proceeded very far, unless he had, perchance, accepted an invitation to accompany some of his hearers home.

Mr. Edge being a supposed stranger in that locality, the people wondered why he did not ask the way when desiring to go from one place to another. One evening a gentleman who had never before seen the mysterious preacher came to the meeting, and was very much pleased with his discourse. At the close of the meeting the stranger arose to his feet and asked Mr. Edge if he would be kind enough to come and speak at his house the following Wednesday. Mr. Edge dropped his head a moment as though thinking whether he could fill the appointment or not, looked up and replied: "Yes, sir, I will be there at 7 o'clock."

The gentleman lived several miles from where that meeting was held, and therefore wondered why he had not asked the road leading to his residence, but no questions were asked. The people where he was then stopping said they watched Mr. Edge very closely, but learned to their satisfaction that he did not make any inquiries concerning the gentleman's name or his place of residence; still, when the time for the meeting came, he was in his place.

As we have now given a brief outline of the course pursued by Mr. Edge when he first came in their midst, as well as

some of his peculiarities, we will turn to the doctrines taught by him.

Although he had been speaking quite freely upon the principles advocated by the various sects, seemingly to draw around him the different classes of people, he gave them to understand that he believed, first, in a tangible God—in a God that could walk, talk, understand and be understood! in a God that had passions to love and hate, right and wrong principles.

Second, in repentance that consisted in turning from sin and learning to do well.

Third, in a baptism after the likeness of the death, burial and resurrection of our risen Redeemer, in a baptism that would cleanse one from his sins, and enable him to walk in newness of life, as did our Savior when he passed from mortality to immortality.

At this time he only referred to the laying on of hands for the reception of the Holy Ghost as being a principle taught by Jesus Christ and His apostles, and left the query on the minds of the people, how such and such doctrines could be taught in His church now, and yet He be an unchangeable being.

Mr. Edge dwelt very elaborately upon prophecy contained in the Old and New Testaments. First he referred to prophecies that have received their literal fulfillment, in order to give them a correct understanding of the term. Then very ably referred to many prophecies that are yet being fulfilled, or that have not yet received their fulfillment, such as those referring to the second coming of Christ, to the gathering together of Israel; to the rebuilding of Jerusalem by the Jews; to the mountains of ice flowing down and highways being cast up for the people to travel who should come from the north countries, whither they have been scattered; to the restoration of God's kingdom upon this continent, before that reign of peace for one thousand years, with Christ and His people.

About this time Mr. Edge held a meeting at the city of Lexington that will long be remembered by the multitude that gathered to hear him from the surrounding country. Their attention was first called to his peculiar prayer, wherein he asked the Lord to grant unto all people everywhere, the desires of their hearts; should they seek knowledge, to cause that they might be filled; should they seek for wisdom, to give it unto them; if notoriety or fame be their object, to permit them to obtain it; if it be gold they are seeking, to fill their laps; should the reverend divines seek to bring souls to Christ, to aid them in so doing; should they preach for hire and divine for money, to hinder them not from receiving it; should the loaves and fishes be their desire, to fill their plates. More especially did he appeal to God that all those who were then assembled might depart filled with that for which they came; if Gospel truths be what they were seeking, to fill them to overflowing; if curiosity is what they came for, to cause that they might return feeling more curious.

Those who have listened to the many long appeals for the wandering sinner by the reverend divines can better imagine the amazement of this assembly than we can describe it.

When Mr. Edge arose to speak every eye was fixed upon him, wondering what next. That afternoon he took for his text: "Mystery, Babylon the Great, the Mother of Harlots and Abominations of the Earth," referred to in the seventeenth chapter of Revelation.

At first he explained in a short but clear manner how beautifully God's church was organized in the apostles' days; how nicely every principle was linked together from faith, repentance, baptism and the laying on of hands for the reception of the Holy Ghost to the resurrection of the dead, after which he brought down in a vivid and forcible manner the history of God's people until the testimony of Jesus was driven to an untimely grave.

With this he connected Catholicism and the dark ages, when men could circumnavigate this globe in search of one divinely authorized servant of God who had the spirit of prophecy, and not find him.

After Mr. Edge had proven from the Scriptures and profane history that God's people had been destroyed and every vestige of His church taken from the earth, he very frankly told them that every sect and creed over this broad land was wrong, and that all had departed from the faith once given to the Saints. He then bore a powerful testimony that the Gospel in all its primitive beauty had been restored to the earth, and that, too, with apostles and prophets and inspired men at its head. He then called upon all to repent of their sins and come out of Babylon and follow Christ, for the hour of God's judgment was at hand.

After this wonderful discourse Satan himself seemed to turn loose. The people were divided among themselves and began contending with each other. The preachers flew into a perfect frenzy and began plotting and planning how to get rid of this fellow. And, by the by, our new preacher seemed to have turned loose also, for he went through the country like a man inspired of God, warning the people to repent and serve their Maker, or some of the most fearful calamities that ever befell man would come upon them and their nation.

Many of the honest in heart gathered around him and began to inquire from whence he came and where could the kingdom of God be found that he had so beautifully described.

They still received no satisfaction as to where he came from, but the kingdom of God, said he, "is located within these United States."

To give you a better idea how Mr. Edge was questioned, and how peculiar his answers were, we will relate an instance:

While walking the road one day, the boys began remarking among themselves how hard it was to find out who this Mr. Edge was and where he came from. At this one Jones, a Baptist deacon, spoke up in a determined manner, saying, "Why, I'll dig him up this evening."

Mr. Edge had an appointment for a meeting in a private house that evening near by. As it happened, he stayed with the family where he held meeting that night. At supper Mr. Edge had eaten but very little, when he pushed

back from the table and began pacing the floor, as though somewhat uneasy. However, in a few minutes he turned to the family and remarked, "I am going to be tempted by the devil this evening through a man."

Soon the young people began gathering in from all directions anticipating some fun between Jones, the deacon, and our strange preacher.

(To be continued.)

My Reason for Joining the Latter Day Saints.

By Dr. F. F. Barnhart, Lake Village, La.
Written for The Southern Star.

I am 72 years of age, was raised in a Methodist community and joined the Methodist church when 15 years old. I read the Bible through Methodist spectacles, and was trying to live right according to the Methodist discipline. I was a class leader and steward for years. Those over me taught that many parts of the primitive faith were either done away or no longer needed, all of which I believed until twenty-seven years ago, when I was convinced by a Christian minister that in some respects I was wrong, especially regarding baptism for the remission of sins. I could do no other than acknowledge he was right, but it was hard for me to cast off Methodism until by diligent research I found that in many respects it was perverted. Six years ago I joined the Christian church and tried to honorably discharge my labors and duties as a member of that church.

Nearly two years ago two Mormon Elders, Palmer and Larsen, spent a few days with me. They were not men as had been reported. I found them to be true gentlemen, and not bent of vilifying other denominations.

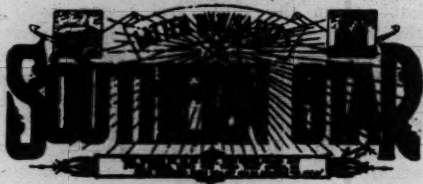
Nineteen Elders have stayed with me since then, and I find they all teach the same things and are equally charitable toward those who honestly differ with them. They have made many things plain to me which heretofore were mysteries. They have no fight against any class or denomination. By watching the Elders and studying their teaching I am persuaded that I am still wrong, and in order to comply with the commands of the Savior I must accept the Gospel as taught by the Latter Day Saints, as they are the only ones who are following the commandments of our Savior.

My ministers and brethren (?) have all discarded me because I took care of the Elders. Soon I expect to come out of the world and put on Christ by baptism, and am willing to be counted the offscouring of all things for His sake.

I am a reader of the Star and delight in the perusal of its pages, as it contains many items of importance and makes plain many principles of the Gospel.

Releases and Appointments.

John Sabin, Virginia Conference; Jas. A. Kelly, Middle Tennessee Conference; Louis J. Myers, Middle Tennessee Conference; Joseph Biggs, South Alabama Conference; Willard Gailey, East Tennessee Conference; J. D. Coombs, Florida Conference; M. C. Phelps, South Alabama Conference; C. O. Christensen, Georgia Conference; George A. Brower, Mississippi Conference; Hyrum Olsen, Florida Conference; A. B. Porter, Chattanooga Conference; J. H. Melville, South Alabama Conference; O. P. Washburn, Georgia Conference.



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SATURDAY, AUGUST 5, 1899.

ARTICLES OF FAITH OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS.

1. We believe in God the Eternal Father, and in His Son Jesus Christ, and in the Holy Ghost.
2. We believe that men will be punished for their own sins, and not for Adam's transgression.
3. We believe that, through the atonement of Christ, all mankind may be saved, by obedience to the laws and ordinances of the Gospel.
4. We believe that the first principles and ordinances of the Gospel are: First, Faith in the Lord Jesus Christ; second, Repentance; third, Baptism by immersion for the remission of sins; fourth, Laying on of Hands for the Gift of the Holy Ghost.
5. We believe that a man must be called of God, by "prophecy, and by the laying on of hands," by those who are in authority, to preach the gospel and administer in the ordinances thereof.
6. We believe in the same organization that existed in the primitive church—namely, Apostles, Prophets, Pastors, Teachers, Evangelists, etc.
7. We believe in the gift of tongues, prophecy, revelation, visions, healing, interpretation of tongues, etc.
8. We believe the Bible to be the word of God, as far as it is translated correctly; we also believe the Book of Mormon to be the word of God.
9. We believe all that God has revealed, all that He does now reveal, and we believe that He will yet reveal many great and important things pertaining to the Kingdom of God.
10. We believe in the literal gathering of Israel and in the restoration of the Ten Tribes; that Zion will be built upon this (the American) continent; that Christ will reign personally upon the earth, and that the earth will be renewed and receive its paradisaical glory.
11. We claim the privilege of worshipping Almighty God according to the dictates of our conscience, and allow all men the same privilege, let them worship how, where, or what they may.
12. We believe in being subject to kings, presidents, rulers, and magistrates; in obeying, honoring and sustaining the law.
13. We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to all men; indeed, we may say that we follow the admonition of Paul, "We believe all things, we hope all things, we have endured many things, and hope to be able to endure all things. If there is anything virtuous, lovely, or of good report or praiseworthy, we seek after these things."—JOSEPH E. SMITH.

A Mormon Church house was torn down at Bushtown, Ky. It was insured so the people did not burn the building as was done on a former occasion.

President Rich has returned from Chicago, and arrangements are perfected for the transfer to Ohio August 15th. Nine of the Elders laboring in Ohio will be transferred to this mission and their places in the Northern States Mission will be filled by Elders from this field. Nine Elders will be called to go from some of the southern states as companions for those remaining in Ohio. After Aug. 15th the Elders in Ohio will report to this headquarters. President Ericksen, of the Ohio Conference, will be transferred to this mission and remain in the position he now occupies.

MOBBING IN GEORGIA.

A FEELING of indignation is passing over the whole of the United States, caused by the mobbing of Elders Smith D. Rogers and G. M. Porter in Jasper county, Georgia. So much has been said we feel it our duty to give a full and detailed account of the mobbing, and the circumstances connected with it.

Last winter Elders Rogers and Kimball were appointed to labor as canvassing Elders, distributing Gospel literature and holding meetings. In January the Elders visited Monticello, and with the consent of the mayor held meetings in the court yard Saturday and Sunday evening; at the conclusion of the latter meeting eggs were thrown from the court house, but no one was hit. Many warm friends were found in the county, especially in the neighborhood of Eudora.

In writing of the recent trip to Jasper county, Elder Rogers said: "No Elder had been in the county since March, when we started for conference in Atlanta, and as there were some who were desirous of having the sacred ordinance of baptism performed by one having divine authority, President Wm. D. Rencher, Elder G. M. Porter and myself went over to Eudora.

"There were some rumors afloat what would be done if we did not leave before the night of the 22nd; we did not heed the warning, but gave out an appointment for meeting that night when everything passed off quietly and a good spirit prevailed in our meeting. Threats were made if we baptized those who so desired, but this also passed quietly. I had the privilege and pleasure of leading five honest souls into the Alcove river and baptizing them. In the afternoon we held a confirmation and sacrament meeting, where the newly baptized converts received the ordinance of laying on hands for the gift of the Holy Ghost and partook of the emblems of the body and blood of Christ which was shed for all of Adam's race. Next morning President Rencher returned to Butts county, Elder Porter and I remained, spending the night with a good friend, Homer Smith. Next morning, letters were found left for three different families telling that a mob was coming that night to take and whip us, and where we could be found tied, half beaten to death. Mr. Smith said he was sure to protect his household if they came, and that we were welcome there. Having decided the night before to go to Wm. H. Cunard's we went, not desiring any one to be hurt. We told Mr. Cunard of the threats and asked if he had any fear of the mob coming there, to which he said, 'come in, you are welcome at my house any time; this is my home and I will try and protect it.' We ate supper and were conversing and singing when we saw the mob of men with blackened faces, ride to the door. Elder Porter stepped off of the veranda when some of the mob seized hold of his arms and started off, when the leader said, 'Get that other man.'

"Two of the mob came toward me. Mrs. Cunard pushed them back with a chair, saying 'this is my house, you keep away, you have no right here.' They laid hold of my arms and started off with us. Our friends resisted somewhat, and one of the mob said, 'shoot that fellow back there.' Another answered, 'I will,' and instantly a shot was fired, and the women began to cry and weep. Two or three more shots were

fired, but as we were being marched away we did not know the result of the firing, but heard crying until we were out of the sound of the voices. To our inquiry the leader said no one was hurt.

When asked why we were treated so, we were told very impolitely to shut our mouths for we were going around breaking up churches.

"We were hurried through a field toward the Newton county line, not knowing what our fate would be. At the county line, which is a creek, a halt was made and a vote taken to ascertain whether they should let us go without further molestation or not, on a promise never to return. All who voted were willing to turn us loose.

"Their last words to us were 'will you return? We have an organization of 150 men and are determined to break up Mormonism in the county; we won't have any more of it. Now if you will promise not to come back we will let you go!' I answered, 'If you don't want us there, of course, we will not come back.'

July 28th the Elders wrote the following to President Rich:

Dear Brother:—We wrote you quite a lengthy letter, giving a sketch of our labors in Jasper county, including our leaving that county, being forced out by a mob on the night of July 25. We proceeded to Iron Springs, Butts county, Ga. On July 27 Brothers J. J. Singley and J. D. Thomas kindly went over and got our grips, hats and umbrellas, and brought the sad news that Emily Cunard, the wife of William H. Cunard, (the place where we were when the mob took us), was shot by one of the mob with a double-barreled shot gun, tearing off the left side of her face, starting near the center of the mouth, and inflicting a fearful wound, and saying that it would be next to impossible for her to get well. I understand that about twenty months prior to our Elders coming into Georgia, that they would be protected in common with other ministers. Should we not appeal to the chief executive of this state for redress of our grievances and protection, that the perpetrators of such crimes be brought to justice? Many feel very indignant about it, and that everything should be done to put down such lawlessness.

P. S. Rumor says there is a mob organized in Monticello to get us, should we come that way. S. D. R.

It seems hard for one, having pure American blood running in his veins, whose ancestors have helped to establish and maintain this glorious constitution and government, that guarantees to every man the most unlimited freedom of speech and the right to worship God according to the dictates of his own conscience, then for a portion of the citizens of this government who go as missionaries all over this fair land, to preach the pure Gospel, unadulterated with the precepts of men, to be dragged out in the hours of night by a ruthless, unprincipled band of human beasts, so depraved that they will shoot a woman who attempts with her only weapon, her tongue, to defend and protect those within her home—it causes us to blush for faded American glory.

Will it be criminal for us to request officials to bring speedy justice to these blood-thirsty villains?

The cry of "disloyalty in Utah" is being heralded all over the United States, but whoever knew of mob violence being practiced on those accused

of "breaking up our church?" Whoever heard of a Mormon paper placing rape and preaching the Gospel of Jesus Christ in the same class of crime?

When the Tucker Edmond bill became a law it was thought unconstitutional by the Mormon Church. It was taken to the supreme court of the United States and when that body of jurists decided the law constitutional, there was not a sign of disloyalty and the manifesto was issued by President Woodruff prohibiting further polygamous marriages.

The question is asked, "What will you do about the work in Georgia?" We are here in the interests of our Lord and Savior; we are here to advocate the Gospel of peace and to teach mankind that it is impossible for them to love God and hate their fellowmen. When such acts of lawlessness show up there is but one thing to do—be more vigorous in advocating truth, religious tolerance and charity.

GOV. CANDLER'S APPEAL.

Atlanta, Ga., July 31.—Gov. Candler tonight issued an appeal to the people of Georgia to join hands and put an end to mob violence in the state.

The Governor believes that the only way to restore a condition of peace and tranquillity and to bring an end to the lawlessness that has been manifested in different parts of the state is for the people to uphold the courts, aid them in bringing to speedy justice all criminals and by the strong force of a virile public sentiment, bring punishment to the law breakers of all kinds.

The Governor tells of the reproach heaped upon the state by the repeated outbreaks, and says:

"The purity of the fair mothers and daughters of Georgia must and shall be preserved, and at the same time, the lives and liberties of all of the law abiding negroes in Georgia must and shall be protected. Arson and burglary and assassination and robbery and rape must stop, and at the same time lynch law must stop. The good of both races and the fair name of the state demand this. The ordinary processes of the law are amply sufficient to punish all crimes. Our judges are pure and incorruptible. Our juries are composed of our most intelligent, upright men, who seldom make mistakes. The mob often make mistakes and the innocent are made to suffer with the guilty. It never knows where to stop, but after punishing the guilty, drunk with the blood of one victim, it thirsts for the blood of another, and often sacrifices on the altar of vengeance those who are guiltless of any crime.

"We must do away with mob. We must re-enthroned the law. We must restore the altar of reason and tear down the altar that passion has erected. We must do this in the interest of the white men of Georgia and in the interest of the negroes of Georgia and for the fair name of Georgia, and to protect the virtue of the women of Georgia. Lynch law does not stop arson, nor murder, nor rape. This requires the strong power of the statute law, sustained by a reality, vigorous public sentiment.

Appeal to Officers.

"I would appeal to all officers of the state, civil and military, urging them to remember that the dignity and fair name of Georgia are in their keeping. I would appeal to them to remember that they are the guardians of the peace and happiness of the people of the state.

It is their duty to apprehend and bring to justice all who violate the law, whether it be the negro who commits rape or the white man who kills him for the crime. The grand juries must realize that it is as much their duty to ferret out and return true bills against the members of a mob who lynch a murderer as it is to return a true bill against the murderer himself.

Appeal to the Bar.

"I would appeal especially to the bar to bring that potent influence which the members of the profession exercise in every community to the aid of law and order, not only by discountenancing mob rule, but by aiding the courts and juries in bringing accused parties to speedy trial. It is the duty of a lawyer to see that his client has a fair and impartial trial, but he should not resort to mere technicalities, and pretexts to defeat the ends of justice or even to delay the enforcement of penalties whereby society suffers, and the confidence of the people in the ability of the courts to punish crime is destroyed.

"In bringing about this end," said the Governor in conclusion, "I would invoke the active, earnest co-operation of all good men, white and black, with the officers of the law in their efforts to prevent crime, suppress mob violence and bring criminals to justice and to restore peace and order and tranquillity to all of our people of every race, class and condition."

SENTIMENT OF THE PRESS.

Atlanta Constitution.

A few nights since, three Mormon Elders were sitting in an humble home, apparently welcomed by the inmates. The house was surrounded by masked men, the right of hospitality was denied, and the three Elders were marched off to the county line and ordered to leave. In this case we have again the plea of the protection of home. Not so strong a plea, it is true, as is made to justify the lynching of the ravisher, but still one on the same line. These Mormon Elders were pushing a canvass through that community, having for its purpose the proselyting of the women and the children who could be found to listen to it. The presence of these men in a Christian and an orderly community, it is readily admitted, was distasteful enough, but the community had its own defense. It did not need to listen to the preaching of the men who sought a hearing. Their presence and their mission could have been fully ignored, and Christian education and integrity had no danger to apprehend from these Mormon emissaries. Then again, while the victims of the present disturbance belong to a despised sect, such punishment as was meted them is only the stepping stone to drawing the same line against others later on, for some difference of opinion which may be distasteful to the majority. The end would be a condition of anarchy, one in which there would be no legal arbiter, and of which the mob would be the sole judge.

While, as already stated, the enormity of the cause for lynching is readily admitted, yet it must be seen that the effect is to destroy law and to lead from one transgression to another. On the one hand the ravisher's greatest crime turns out to be the demoralization into which he throws the whole community, and hence it becomes the interest and the duty of all races and of all men to insist upon the supremacy of the law.

Chattanooga Times, July 31.

There can be no excuse for the authorities of Georgia, if they tolerate the cruel persecution of Mormon Elders, by ignorant bigots among the state's people. The Elders have broken no law. They teach no immorality. They interfere with no citizen's comfort or rights. Attacks on them are un-American and cowardly. Gov. Candler should cease from denouncing the persecution of Quakers and Baptists in New England, in the seventeenth century, and look after those pious Georgians, who persecute Mormon missionaries at the dawn of the twentieth century.

Chattanooga News.

It's a dull day when Georgia can't have a lynching.

In one Georgia town they make fun of the old blue laws and in another mob men for their religious convictions.

Chattanooga Times, July 30.

In lower Georgia mob regulation of matters has varied from the lynching of negroes, to the suppression of Mormons, who attempt to proselyte people in that enlightened and Christian community.

POWERS OF THE GOVERNMENT.

Written by Joseph Smith, as an "Address to the American People," February 7, 1844, at Which Time He Announced Himself as a Candidate for the Presidency.

Born in a land of liberty, and breathing an air uncorrupted with the sirocco of barbarous climes, I ever feel a double anxiety for the happiness of all men, both in time and in eternity.

My cogitations, like Daniel's, have for a long time troubled me, when I viewed the condition of men throughout the world, and more especially in this boasted realm, where the Declaration of Independence "holds these truths to be self-evident, that all men are created equal; that they are endowed by their Creator with certain inalienable rights; that among these are life, liberty and the pursuit of happiness;" but at the same time some two or three millions of people are held as slaves for life, because the spirit of them is covered with a darker skin than ours; and hundreds of our own kindred for an infraction, or supposed infraction, of some over-wise statute, have to be incarcerated in dungeon glooms, or suffer the more moral penitentiary gravitation of mercy in a nutshell, while the duellist, the debauchee, and the defaulter for millions, and other criminals, take the uppermost rooms at feasts, or, like the bird of passage, find a more congenial clime by flight.

The wisdom which ought to characterize the freest, wisest and most noble nation of the nineteenth century, should, like the sun in his meridian splendor, warm every object beneath its rays; and the main efforts of her officers, who are nothing more nor less than the servants of the people, ought to be directed to ameliorate the condition of all, black or white, bond or free; for the best of books says, "God hath made of one blood all nations of men for to dwell on all the face of the earth."

Our common country presents to all men the same advantages, the same facilities, the same prospects, the same honors, and the same rewards; and without hypocrisy, the constitution, when it says, "We, the people of the United States, in order to form a more perfect union, establish justice, ensure do-

mestic tranquillity, provide for the common defense, promote the general welfare, and secure the blessings of liberty to ourselves and our posterity, do ordain and establish this constitution for the United States of America," meant just what it said without reference to color or condition, ad infinitum.

The aspirations and expectations of a virtuous people, environed with so wise, so liberal, so deep, so broad, and so high a charter of equal rights as appears in said constitution, ought to be treated by those to whom the administration of the laws is entrusted with as much sanctity as the prayers of the Saints are treated in heaven, that love, confidence, and union, like the sun, moon and stars, should bear witness,

(For ever singing as they shine.)
"The hand that made us is Divine!"

Unity is power; and when I reflect on the importance of it to the stability of all governments, I am astounded at the silly moves of persons and parties to foment discord in order to ride into power on the current of popular excitement; nor am I less surprised at the stretches of power or restrictions of right which too often appear as acts of legislators to pave the way to some favorite political scheme as destitute of intrinsic merit as a wolf's heart is of the milk of human kindness. A Frenchman would say, "Prosque tout aimer richesses et pouvoir." (Almost all men like wealth and power.)

I must dwell on this subject longer than others; for nearly one hundred years ago that golden patriot, Benjamin Franklin, drew up a plan of union for the then colonies of Great Britain, that now are such an independent nation, which, among many wise provisions for obedient children under their father's more rugged hand, had this: "They have power to make laws, and lay and levy such general duties, imports, or taxes as to them shall appear most equal and just (considering the ability and other circumstances of the inhabitants in the several colonies), and such as may be collected with the least inconvenience to the people, rather discouraging luxury than loading industry with unnecessary burthens." Great Britain surely lacked the laudable humanity and fostering clemency to grant such a just plan of union; but the sentiment remains, like the land that honored its birth, as a pattern for wise men to study the convenience of the people more than the comforts of the cabinet.

And one of the most noble fathers of our freedom and country's glory, great in war, great in peace, great in the estimation of the world, and great in the hearts of his countrymen (the illustrious Washington), said in his first inaugural address to congress: "I behold the surest pledges that as, on one side, no local prejudices or attachments, no separate views or party animosities will misdirect the comprehensive and equal eye which ought to watch over this great assemblage of communities and interests, so, on another, that the foundations of our national policy will be laid in the pure and immutable principles of private morality, and the pre-eminence of free government be exemplified by all the attributes which can win the affections of its citizens and command the respect of the world."

Verily, here shine the virtue and wisdom of a statesman in such lucid rays, that had every succeeding congress followed the rich instruction, in all their deliberations and enactments, for the benefit and convenience of the whole

community and the communities of which it is composed, no sound of a rebellion in South Carolina, no rupture in Rhode Island, no mob in Missouri expelling her citizens by executive authority; corruption in the ballot boxes, a border warfare between Ohio and Michigan, hard times and distress, outbreak upon outbreak in the principal cities, murder, robbery, and defalcation, scarcity of money, and a thousand other difficulties, would have torn asunder the bonds of union, destroyed the confidence of man with man, and left the great body of the people to mourn over misfortunes in poverty brought on by corrupt legislation in an hour of proud vanity for self-aggrandizement.

The great Washington, soon after the foregoing faithful admonition for the common welfare of this nation, further advised congress that "among the many interesting objects which will engage your attention, that of providing for the common defense will merit particular regard. To be prepared for war is one of the most effectual means of preserving peace." As the Italian would say—"Buono avviso." (Good advice.)

The elder Adams, in his inaugural address, gives national pride such a grand turn of justification, that every honest citizen must look back upon the infancy of the United States with an approving smile, and rejoice that patriotism in their rulers, virtue in the people, and prosperity in the union once crowned the expectations of hope, unveiled the sophistry of the hypocrite, and silenced the folly of foes. Mr. Adams said, "If national pride is ever justifiable or excusable, it is when it springs not from power or riches, grandeur or glory, but from conviction of national innocence, information, and benevolence."

There is no doubt such was actually the case with our young realm at the close of the last century. Peace, prosperity, and union filled the country with religious toleration, temporal enjoyment, and virtuous enterprise; and grandly, too, when the deadly winter of the "Stamp Act," the "Tea Act," and other close communion acts of royalty had choked the growth of freedom of speech, liberty of the press, and liberty of conscience, did light, liberty, and loyalty flourish like the cedars of God.

The respected and venerable Thomas Jefferson, in his inaugural address, made more than forty years ago, shows what a beautiful prospect an innocent, virtuous nation presents to the sage's eye, where there is space for enterprise, hands for industry, heads for heroes, and hearts for moral greatness. He said, "A rising nation spread over a wide and fruitful land, traversing all the seas with the rich productions of their industry, engaged in commerce with nations who feel power and forget right, advancing rapidly to destinies beyond the reach of mortal eye—when I contemplate these transcendent objects, and see the honor, the happiness, and the hopes of this beloved country committed to the issue and the auspices of this day, I shrink from the contemplation, and humble myself before the magnitude of the undertaking."

Such a prospect was truly soul-stirring to a good man. But "since the fathers have fallen asleep," wicked and designing men have unrobbed the government of its glory; and the people, if not in dust and ashes, or in sackcloth, have to lament in poverty her departed greatness, while demagogues build fires in the north and south, east and west, to keep up their spirits till it is better times. But year after year has left the

people to hope, till the very name of congress or state legislature is as horrible to the sensitive friend of his country as the house of "Bluebeard" is to the children, or "Crockford's" hell of London to meek men.

When the people are secure and their rights properly respected, then the four main pillars of prosperity, viz., agriculture, manufactures, navigation and commerce, need the fostering care of government; and in so goodly a country as ours, where the soil, the climate, the rivers, the lakes, and the sea coast, the productions, the timber, the minerals, and the inhabitants are so diversified, that a pleasing variety accommodates all tastes, trades, calculations, it certainly is the highest point of supervision to protect the whole northern and southern, eastern and western, center and circumference of the realm, by a judicious tariff. It is an old saying and a true one, "If you wish to be respected, respect yourselves."

I will adopt in part the language of Mr. Madison's inaugural address—"To cherish peace and friendly intercourse with all nations, having corresponding dispositions; to maintain sincere neutrality toward belligerent nations; to prefer in all cases amicable discussion and reasonable accommodation of differences to a decision of them by an appeal to arms; to exclude foreign intrigues and foreign partialities, so degrading to all countries, and so baneful to free ones; to foster a spirit of independence too just to invade the rights of others, too proud to surrender our own, too liberal to indulge in unworthy prejudices ourselves, and too elevated not to look down upon them in others; to hold the union of the states as the basis of their peace and happiness; to support the constitution, which is the cement of the union, as well in its limitations as in its authorities; to respect the rights and authorities reserved to the states and to the people as equally incorporated with and essential to the success of the general system; to avoid the slightest interference with the rights of conscience or the functions of religion, so wisely exempted from civil jurisdiction; to preserve in their full energy the other salutary provisions in behalf of private and personal rights, and of the freedom of the press,"—so far as intention aids in the fulfillment of duty, are consummations too big with benefits not to captivate the energies of all honest men to achieve them, when they can be brought to pass by reciprocation, friendly alliances, wise legislation and honorable treaties.

The government has once flourished under the guidance of trusty servants; and the Hon. Monroe, in his day, while speaking of the constitution, says: "Our commerce has been wisely regulated with foreign nations and between the states. New states have been admitted into our union. Our territory has been enlarged by fair and honorable treaty, and with great advantage to the original states; the states respectively protected by the national government, under a mild paternal system against foreign dangers, and enjoying within their separate spheres, by a wise partition of power, a just proportion of the sovereignty, have improved their police, extended their settlements, and attained a strength and maturity which are the best proofs of wholesome laws well administered. And if we look to the condition of individuals, what a proud spectacle does it exhibit! On whom has oppression fallen in any quarter of the Union? Who has been deprived of any right of person or

property?—who restrained from offering his vows in the mode which he prefers to the Divine Author of his being? It is well known that all these blessings have been enjoyed in their fullest extent; and I add, with peculiar satisfaction, that there has been no example of capital punishment being inflicted on anyone for the crime of high treason." What a delightful picture of power, policy, and prosperity! Truly the wise man's proverb is just—"Sedaukauh teromaon goy, veh-kasade le-u-meem khahmaut." (Righteousness exalteth a nation, but sin is a reproach to any people.)

But this is not all. The same honorable statesman, after having had about forty years' experience in the Government, under the full tide of successful experiment, gives the following commendatory assurance of the efficiency of the Magna Charta to answer its great end and aim—to protect the people in their rights. "Such, then, is the happy government under which we live, a government adequate to every purpose for which the social compact is formed; a government elective in all its branches, under which every citizen may by his merit obtain the highest trust recognized by the Constitution, which contains within it no cause of discord, none to put at variance one portion of the community with another; a government which protects every citizen in the full enjoyment of his rights, and is able to protect the nation against injustice from foreign powers."

Again, the younger Adams, in the silver age of our country's advancement to fame, in his inaugural address (1825) thus candidly declares the majesty of the youthful republic in its increasing greatness: "The year of jubilee, since the formation of our union, has just elapsed; that of the Declaration of Independence is at hand. The consummation of both was effected by this Constitution. Since that time a population of four millions has multiplied to twelve. A territory, bounded by the Mississippi, has been extended from sea to sea. New states have been admitted to the union, in numbers nearly equal to those of the first confederation. Treaties of peace, amity and commerce have been concluded with the principal dominions of the earth. The people of other nations, the inhabitants of regions acquired, not by conquest, but by compact, have been united with us in the participation of our rights and duties, of our burdens and blessings. The forest has fallen by the axe of our woodman. The soil has been made to teem by the tillage of our farmers. Our commerce has whitened every ocean. The dominion of man over physical nature has been extended by the invention of our artists. Liberty and law have marched hand in hand. All the purposes of human association have been accomplished as effectively as under any other government on the globe, and at a cost little exceeding, in a whole generation, the expenditures of other nations in a single year."

In continuation of such noble sentiments, Gen. Jackson, upon his ascension to the great chair of the chief magistracy, said: "As long as our government is administered for the good of the people, and is regulated by their will, as long as it secures to us the rights of person and property, liberty of conscience, and of the press, it will be worth defending; and so long as it is worth defending, a patriotic militia will cover it with an impenetrable aegis."

Gen. Jackson's administration may be denominated the acme of American glory, liberty and prosperity; for the national debt, which in 1815, on account of the late war, was \$125,000,000, and being lessened gradually, was paid up in his golden day, and preparations were made to distribute the surplus revenue among the several states; and that august patriot, to use his own words in his farewell address, leaving "a great people prosperous and happy, in the full enjoyment of liberty and peace, honored and respected by every nation of the world."

At the age, then, of sixty years, our blooming republic began to decline under the withering touch of Martin Van Buren. Disappointed ambition, thirst for power, pride, corruption, party spirit, faction, patronage, perquisites, fame, tangling alliances, priestcraft, and spiritual wickedness in high places, struck hands and revelled in midnight splendor.

Trouble, vexation, perplexity, and contention, mingled with hope, fear, and murmuring, rumbled through the union and agitated the whole nation, as would an earthquake at the center of the earth, the world heaving the sea beyond its bounds and shaking the everlasting hills; so, in hopes of better times, while jealousy, hypocritical pretensions, and pompous ambition were luxuriating on the ill-gotten spoils of the people, they rose in their majesty like a tornado, and swept through the land, till Gen. Harrison appeared as a star among the storm-clouds for better weather.

The calm came, and the language of that venerable patriot, in his inaugural address, while descanting upon the merits of the Constitution and its framers, thus expressed himself: "There were in it features which appeared not to be in harmony with their ideas of a simple representative democracy or republic. And knowing the tendency of power to increase itself, particularly when executed by a single individual, predictions were made that, at no very remote period, the government would terminate in virtual monarchy."

It would not become me to say that the fears of these patriots have been already realized. But as I sincerely believe that the tendency of measures and of men's thanions for some years past has been in that direction, it is, I conceive, strictly proper that I should take this occasion to repeat the assurances I have heretofore given of my determination to arrest the progress of that tendency, if it really exists, and restore the government to its pristine health and vigor.

This good man died before he had the opportunity of applying one balm to ease the pain of our groaning country, and I am willing the nation should be the judge, whether Gen. Harrison, in his exalted station, upon the eve of his entrance into the world of spirits, told the truth, or not, with Acting President Tyler's three years of perplexity, and pseudo-whig-democrat reign to heal the breaches or show the wounds, secundum artem (according to art).

Subsequent events, all things considered, Van Buren's downfall, Harrison's exit, and Tyler's self-sufficient turn to the whole, goes to show, as a Chaldean might exclaim—"Beram etai elauh besh-mayauh gauhah rauzen." (Certainly there is a God in heaven to reveal secrets.)

No honest man can doubt for a moment but the glory of American liberty is on the wane, and that calamity and confusion will sooner or later destroy the

peace of the people. Speculators will urge a national bank as a savior of credit and comfort. A hireling pseudo-priesthood will plausibly push abolition doctrines and doings and "human rights" into congress, and into every other place where conquest smells of fame, or opposition swells to popularity, democracy, whiggery, and cliquery will attract their elements and foment divisions among the people, to accomplish fancied schemes and accumulate power, while poverty, driven to despair, like hunger forcing its way through a wall, will break through the statutes of men to save life, and mend the breach in prison glooms.

A still higher grade of what the "nobility of nations" call "great men" will dally with all rights, in order to smuggle a fortune at "one fell swoop," mortgage Texas, possess Oregon, and claim all the unsettled regions of the world for hunting and trapping; and should an humble, honest man, red, black, or white, exhibit a better title, these gentry have only to clothe the judge with richer ermine, and spangle the lawyer's finger with finer rings, to have the judgment of his peers and the honor of his lords as a pattern of honesty, virtue, and humanity, while the motto hangs on his nation's escutcheon—"Every man has his price!"

Now, O people! people! turn unto the Lord and live, and reform this nation. Frustrate the designs of wicked men. Reduce congress at least to two-thirds. Two senators from a state and two members to a million of population will do more business than the army that now occupy the halls of the national legislature. Pay them two dollars and their board per diem (except Sundays). That is more than the farmer gets, and he lives honestly. Curtail the officers of the government in pay, number, and power; for the Philistine lords have shorn our nation of its goodly locks in the lap of Delilah.

Petition your state legislatures to pardon every convict in their several penitentiaries, blessing them as they go, and saying to them, in the name of the Lord, Go thy way, and sin no more.

Advise your legislators, when they make laws for larceny, burglary, or any felony, to make the penalty applicable to work upon roads, public works, or any place where the culprit can be taught more wisdom and more virtue, and become more enlightened. Rigor and seclusion will never do as much to reform the propensities of men as reason and friendship. Murder only can claim confinement or death. Let the penitentiaries be turned into seminaries of learning, where intelligence, like the angels of heaven, would banish such fragments of barbarism. Imprisonment for debt is a meaner practice than the savage tolerates, with all his ferocity. "Amor vincit omnia." (Love conquers all.)

Petition, also, ye goodly inhabitants of the slave states, your legislators to abolish slavery by the year 1850, or now, and save the abolitionist from reproach and ruin, infamy and shame.

Pray congress to pay every man a reasonable price for his slaves out of the surplus revenue arising from the sale of public lands, and from the deduction of pay from the members of congress.

Break off the shackles from the poor black man, and hire him to labor like other human beings; for "an hour of virtuous liberty on earth is worth a whole eternity of bondage." Abolish the practice in the army and navy of trying men